W° (14) 9 Dupl. N° 15

A

Second Defence

OF THE

Present Government

UNDER

K. *WILLIAM*, and Q. *MARY*,

Delivered in a

SERMON,

Preached *October* the 6th 1689.

At St. *Swithin*'s in *Worcester*.

Wherein is shewed,

What God hath done already for us by their Majesties Means, in respect of our Civil and Religious Rights.

What present Supports he affords us under their Conduct.

The prospect we have of his future Care and Protection; And the Invalidity of the Assertions of the *REFUSERS* of the New *OATHS*.

By *R. CLARIDGE* M. A. Rector of *Peopleton*, in the County of *WORCESTER*.

London: Printed for *John Mountfort*, Bookseller in *Worcester*, and sold by *Richard Baldwin* in the *Old-Baily*. MDCLXXXIX.

Licensed.

Novem. 23.
1689.

TO

All that Cordially Love

THE

True **Protestant Religion** and **Interest**,

In the Parish of

St. *Swithin* in *WORCESTER*.

Gentlemen,

I *Presume to Entitle this Discourse to your* Patronage, *not for any* Correctness *in it; but because it was* Well Meant, *and* Preach'd *among you. And I do declare, if any charge me with too much* Keenness *and* Acrimony *in my Reproofs, that this is my* Apology *before God and the World: I had no Intention to* Expose, *but to* Convince *the* Refusers *of the* New Oaths, *having no Pique or Quarrel at any Man's Person, though I must be excus'd as to his Opinions and Actions. I am fully satisfied in the* Present Settlement, *and had no popular Applause, or worldly Advantage in my Eye; but the Justice of the Cause, the discharge of my Conscience, and sincere Affection to the true* Protestant

ſtant Religion *and* Intereſt. *I knew the Sores of my Country too well, to bind them up with* Lenitives, *when* Lancing *was more neceſſary. St.* Jude *has told me, that ſome muſt be ſaved with Fear, pulling them out of the Fire; and the* Prophet *was not to ſpeak pleaſing words, but to Cry aloud, ſpare not, to lift up his Voice like a Trumpet, and to ſhew the People their Tranſgreſſions, and the Houſe of* Jacob *their Sins.*

When I conſidered the general Stupidity *of the meaner ſort, the* Indifferency *and* Luke-warmneſs *of ſome of the better Rank, and the* Activeneſs *and* Intriegueing *of the* High-flown Monarchical Men, *I thought it not convenient to put* Honey *into the Sacrifice inſtead of* Salt, *and to bring the ſmoothneſs and remiſneſs of* Eli, *when there was more need of the Zeal and Courage of* Phinehas.

I am inform'd, I ſhall meet with very ſevere Uſage *from ſome Men, whoſe* Names *I purpoſely omit, becauſe we hope in due time they may ſee their* Error, *and* Retract. *Which is the hearty Prayer of*

Your moſt

Affectionate Servant.

Richard Claridge.

THE SECOND DEFENCE OF THE Present Government UNDER King *William* and Queen *Mary*, &c.

Rom. 8. 31. the latter part.

—*If* GOD *be for us; who can be against us?*

THOUGH God be the Soveraign Lord of All, by Right of Creation, Dominion and Providence, in which Sense he is a God to the profest Enemies of his Truth, as Jews, Pagans, Mahometans, and Hereticks, the Denyers of his Being not excepted; they subsist and are maintained by his Bounty, for he giveth them *Life and breath, and all things*, Acts 17. 25. and maketh his *Sun to rise on the Evil, and sendeth Rain on the Unjust*, Mat. 5. 45. yet he

is in a more ſpecial manner the God of the Faithful, he is *their God* in Covenant, and they *his People*, Jer. 32. 38. To theſe he imparts his Graces, and deals out his more than common Favours. Theſe are *his Elect, his Choſen* out of the World, *a peculiar Treaſure, a Kingdom of Prieſts, and an Holy Nation*, Exod. 19. 5, 6.

Aquin. *ſup.* Rom. 1. *Secundum ſpecialem curam, ſpecialem cultum, ſpeciale præmium.*

The School-men ſet forth their Relation to him in a three-fold Reſpect, of his ſingular Care of them, the Holy Service they perform to him, and the great Reward wherewith he Crowns them. And therefore with a little variation of the Words, we may ſay to them, as *Moſes* did to *Iſrael*, *Happy are ye*, O Believers! *Who is like unto ye*, O People, *ſaved by the Lord*? Deut. 33. 29. *The eternal God is your Refuge, and underneath are the everlaſting Arms*, Deut. 33. 27.

But though the Church be God's peculiar Favorite, and under the watchful Eye of Heaven; yet the Devil and his Inſtruments bear a mortal hatred to Her, and render her Condition a perpetual Warfare upon Earth.

But her ſecurity being laid in the Divine Protection, which ſtill *encompaſſeth* Her *with Favour, as with a Shield*, Pſal. 5. 12. In vain are all Attempts and Deſigns of Her Enemies. For,

If God be for us, who can be againſt us?

I might conſider theſe words with reſpect to the particular Caſes of the Faithful, and ſhew how God is with them by his Spirit, Graces, and Providence, to Guide, Aſſiſt, and Protect them; and how he ſecures them againſt the many Fears that ariſe from inward Corruptions, and outward Aſſaults, by ſtrengthening their Faith

Faith againſt all that is formidable in the World, and confirming their Hope *in the Love of God in Chriſt Jeſus*, from which nothing can *ſeparate* them.

But having an intention to re-mind you of the ſignal Mercies vouchſaf'd this Nation, no leſs ſhamefully abuſed by ſome, than unthankfully forgot or miſapplied by others; I ſhall handle them with relation to this Church and People. And,

I. Give you the importance of this Phraſe, *If God be for Us.*

II. Remember you wherein *God hath manifeſted himſelf for Us already.*

III. Shew what *Preſent Supports he affords Us.* And,

IV. *What proſpect we have of his future Care and Protection of Us.*

I. Then this Phraſe, *If God be for us*, imports two things.

God's *Gracious Preſence*, and
His *Particular Providence*,

Firſt, by God's *Gracious Preſence*, with a Church or People, I underſtand his being ſo with them, as to ſet up and maintain his Truth and Goſpel, his Worſhip and Ordinances amongſt them, and to gather to himſelf a willing and obedient People, that deſire to know him and his Law, and to ſerve him with Reverence and Godly

Fear; and who diligently obſerve the Sacraments and Rites of his *Inſtitution*, againſt the apparent *Encroachments* made upon the *Church*, by the *Inventions* and *Traditions* of Men: For *Humane Additions* are not only *Uncommanded*, but *Forbidden* in the Service of God, and the Apoſtles, *Mat.* 28. 20. and conſequently the Church had the promiſe of God's Preſence granted, upon no other Terms, but an *exact Conformity* to what he had *Commanded*.

There muſt be a *Divine Warrant* for our Faith and Practice (let ſubtile Men deviſe what Diſtinctions and Evaſions they can to reconcile the *Scriptures* and their *Innovations*) or we cannot expect God's merciful *Acceptance* of our Services. For to ſtamp any thing of but a Humane Original with a Divine Character, and thruſt it upon the Conſciences of Men to bind unto Obedience, is the advancing of our *Own* in Oppoſition to *Chriſt's Supreme Authority*, who is the only *Law-giver* to his Church.

Secondly, this Phraſe, *If God be for us*, imports his *Particular Providence* over a People, or Nation. By which, I mean, his more immediate Concernment for them, as when he viſibly aſſerts their Cauſe, which he moſt commonly does by Inſtruments unthought of, or, perhaps deſpiſed by the Enemy, but ſpecially Commiſſion'd by God to accompliſh their Deliverance in the others overthrow.

Now the Providence *of God may be conſidered, either more largely, which I call his* general, *or in the former Reſtriction, which may be termed his* particular Providence.

To

To his *general Providence* are ſubject all things in the World, the ſmalleſt and moſt inconſiderable in our Eſteem are not excluded; *The very hairs of our head are all numbred*, Mat. 10. 29, 30. and *two Sparrows ſold for a Farthing fall not on the ground without it*. They that have excepted Inferiour Matters from it, as being (in their Opinion) derogatory to God's tranſcendent Majeſty to ſtoop ſo low, have inſtead of magnifying, leſſen'd his Royal Prerogative; his Providence being as uncircumſcrib'd as his Eſſence and Dominion.

It was therefore a groſs Error in *Ariſtotle* to confine it to the Moon, by ſhutting out all things below, as (*a*) *Athenagoras*, (*b*) *Clemens Alexandrinus*, (*c*) *Epiphanius*, and (*d*) *Theodoret* teſtifie; but far more palpable in St. *Hierom*, a Learned Father of the Church, who in his Commentary upon *Habak.* cap. 1. makes it an Abſurdity, *Ad hoc Dei deducere Majeſtatem, To bring down the Divine Greatneſs to ſuch ſmall things*, as the *Flies*, *Gnats*, *and Fiſhes* he there ſpeaks of. For, *we are not*, (ſays he) *ſuch fooliſh Flatterers of God, to be injurious to our ſelves, by granting to Irrational Creatures the ſame Providence with us:* When both *Reaſon* and *Revelation* teach us, to believe the Univerſality of its Extent. *Reaſon* informs us, that God is the firſt Mover, and the firſt Cauſe, and therefore all inferiour Movers, and ſecondary Agents muſt depend upon him, and that no Creature is abſolute, and ſelf-ſufficient, but would inſtantly diſſubſiſt without his Concurrence. The *Scriptures* aſcribe even the moſt deſpicable things to him, ſuch as Frogs, Lice, Flys, and Locuſts, *Exod.* 8. & 10. cap. and

(a) *Legat. pro Chriſt.* (b) *Protrept.* (c) *Compend. Fid. Catbol. poſt Hæreſ.* 80. (d) *Lib.* 5. *hæret. fab.*

Non ſumus tam fatui adulatores Dei &c. Hieron. in loc.

and bring within the Line of his Providence, not only intellectual and ſenſitive Beings, but Plants, Meteors, and all things, *Pſal.* 147. 8, 16.

But of all ſublunary Things, Man (made after the Image of God) falls more expreſly under his Care: For, as he *made him a little lower than the Angels, ſo he hath exalted him above the other Creatures, and crown'd him with Glory and Honour*, Pſal. 8. 5. And, if Man ſingly conſidered, be ſo near unto him, then much more Man in Society, Bodies and Communities of Men.

His *Particular Providence* is converſant about Good Men, and eſpecially about a People or Nation, profeſſing and practiſing his Holy and Eternal Truth; for 'tis not a bare and abſtract Profeſſion; 'tis not the Pomp and Splendour of our Devotions, nor the crying out with thoſe Jews in the Prophet, *The Temple of the Lord*, Jer. 7. 4. but plainneſs and ſincerity of Heart, and a truly vertuous Uniform Life, that will entitle us to his Gracious Favour. And for a People, thus Evangelically qualified, the *Right Hand of the Lord bringeth mighty things to paſs.* And as in *Common Calamities*, the Good oft-times ſuffer with the Bad, though with this difference, the Good are better'd and refin'd thereby, and the Bad become much worſe; ſo in *Publick Mercies*, the Evil participate with the Righteous, and are preſerved for their Sakes: Thus the Prayers of *Moſes* prevailed for the Idolatrous *Iſraelites*, *Exod.* 31. 7. to 15. and the Peoples requeſting *Samuel, to pray to God for them that they died not*, 1 Sam. 12. 19. intimates their Safety lay in his Interceſſion. And this ſhews, though the Wicked are by far the major part, what exceeding Love God hath for his People, when his Mercy ſhall preſerve the very Tares for the Wheat ſake.

But

But now, though the Wicked ſhare with the Godly in *Publick* and *National Mercies*, yet the uſes are vaſtly different which they draw therefrom; the Godly are excited to Humility, Thankfulneſs, and Obedience to cloſer Communion with God, and warmer Reſentments of his Love; whereas the Wicked ſuck Poiſon out of his Goodneſs, by unthankfully abuſing it to Luxury & Wantonneſs, and taking occaſion thereby to ſin more confidently and ſecurely. I wiſh, beſides that other of murmuring and cenſuring, grown too common among us, the ſin of prophane Ingratitude be not laid to our Charge. For ſince our late *Great Deliverance*, how few with the one *Leper return Glory to God*, Luke 17. but how many with the *other Nine* forget him? Nay, do we not rather ſeem to have an Inclination to our former Slavery, than any true Affection to our preſent Freedom? as though to walk at large were leſs deſireable, than Chains and Confinement.

The old Romans were ſo fooliſhly ſuperſtitious as to build an Altar to a Feaver, and ſo become Worſhippers of their Diſeaſe: and is not our Folly altogether as great, to Idolize our Enemy, and make inevitable Ruine our Sanctuary? To put the Sword, which we ought to keep for our Defence, into an Adverſary's Hand to protect us, is as unpardonable a Weakneſs, as to throw our ſelves into the Fire, in hopes of being ſaved by a Miracle.

When God preſcribes Means and ſecondary Helps, we muſt obey his Order, and implore his Bleſſing in the uſe of them. Though God be pleaſed ſometimes to Act extraordinarily, not only without, but contrary to means; yet we muſt not leave the uſual way of *Providence*, and preſently

preſently expect *Wonders*. We know who hath ſaid, That *man liveth not by bread alone, but by every word, which proceedeth out of the mouth of God*, Mat. 4. 4. and yet that word is annex'd to *Bread*, and not to *Stones*; and 'tis not *Truſting*, but *Mocking*, and *Tempting* of God, to faſt till *Stones* ſhould be converted into *Bread*. Nothing is impoſſible to God, but what implies Weakneſs or Contradiction; he can as eaſily defeat our Enemies without *Fleets* and *Armies*, as he ſmote *Sennacherib*'s Camp, and *made them in one night all dead Corps*, 2 Kings 19, 35. But as the *Sword of Gideon* was to go along with the *Sword of the Lord*, as a Teſtimony of *Obedience*, not an Addition of *Strength*, Judg. 7. 18. and as *David*, though he confeſs'd, *The Lord ſaveth not with Sword and Spear*; yet took a *Sling and* a *Stone* for his Weapon, 1 *Sam.* 17. 47, 49. So muſt we depend upon God in the uſe of his appointed Means, not in Confidence of their Help, but in Obedience to his Divine Order. And thus truſting in him, in a dutiful Subordination to his *Providence*, we may be ſure of his *Gracious Protection*. Then will he be with us, as he was with *Moſes* and *Joſhua*, *He will not fail us, nor forſake us*, Joſh. 1. 5. And in this Confidence we may ſafely acquieſce, if

II. In the ſecond place we conſider wherein *God hath manifeſted himſelf for us already, and in what Particulars we have taſted of his Goodneſs*. As the Mariner, after a long and difficult Voyage, being at laſt ſafe come Home, looks back with wonder at thoſe Rocks and Shelves, thoſe Storms and Pyrats he eſcaped: So the Ship of our Church and State having been long toſs'd in a Sea of Miſery, and every moment was in danger of being ſunk; being now arriv'd, by the *Bleſſing of God*, and the *Diligence*

ligence of her Pilot, at the Haven where she would be, we may with Admiration reflect upon the many imminent Dangers she hath past.

To make which Reflection work the more kindly; give me leave to remember you, of what Almighty God hath so lately done for us, by removing the Invasions made upon our *Civil* and *Religious Rights*, and frustrating the grand Design upon the Reformation.

1. For our *Civil Rights*, what Invasions were made upon them, the History of the late Arbitrary Reign is so well known, that 'tis impossible to be mistaken. Liberty and Property, the Birth-right of every English Man, were rendered meer Titulary things; and Parliamentary Law, by which we ought to be govern'd, was laid aside as useless, while the Will and Pleasure of the Prince usurped the Legislature. For the *Dispensing Power* (the most exorbitant thing that ever could be advanc'd) being set up above known Established Laws, and made the sole Standard of Government, brought both our Lives, Liberties, Honours and Estates entirely under it.

By vertue of this *Dispensing Power*, we saw Popish Judges and Justices sit in Courts of Judicature, the Militia was put into the hands of unqualified Officers, and a standing Army kept up contrary to Law. The liberty of chooſing Members of Parliament was wholy taken away, by serving Corporations with *Quo Warranto's*, and forcing them to surrender their Charters, and to receive them again with such Alterations, that might make room for *Roman-Catholick* Magistrates, or at best such indifferent Protestants, as were prepared not to hinder the great Intriegue. The Violence done to *Magdalen-*

Colledge in *Oxford*, in outing the Preſident and Fellows of their Freeholds, by an illegal High-Commiſſion-Court, for their ever memorable ſteddineſs to their Conſciences, and Statutes of their Founder; and the impriſoning the Biſhops, and trying them as Criminals, for preſenting a moſt humble Petition, that they might be excus'd diſtributing a Declaration grounded upon the *Diſpenſing Power*, were but the beginning of our Sorrows, the ſevere Prologue to a diſmal Tragedy.

So that being invaded daily in our *Civil Rights*, we had nothing left us, but a fearful Expectation of mercileſs Oppreſſion, had not God ſent us ſeaſonable ſuccour by his *Preſent Majeſty*'s means, to whom, under God, we owe the reſcuing our Lives and Liberties out of our Enemies hands.

Let this conſideration be well weigh'd, and unleſs Slavery be more eligible than Freedom; and Tyranny, than the Bleſſing of an eaſie Government, as the Invaſions made upon our Civil Rights were actually many, and the ſubſequent juſtly dreaded dangers more: ſo the Deliverance muſt be acknowledged to be extraordinary.

2. As God has done great things for us in regard of our *Civil Rights*, ſo has he done no leſs in defending our *Religion*, which was the mark our Enemies chiefly ſhot at, as is obvious from the Methods they indefatigably purſued to overthrow it. Popiſh Chappels and Schools were erected throughout the whole Kingdom, and *Popery* it ſelf, which is downright *Idolatry*, condemn'd by Scripture, and juſtly baniſh'd by our *Laws*, was publickly tolerated againſt both. *Prieſts* and *Jeſuits*, who were wont to walk in diſguiſe, put off their Vizards; and as ambitious of being known, appear'd openly at *Maſs*.

Maſs. They Married, Baptized, Conſecrated, made ſolemn Proceſſions, Proſelyted the Looſe, Ignorant and Debauch'd, and bid defiance to our Laws.

Statutes made againſt Correſpondence with the *Biſhop* and *Court* of *Rome* were ſuſpended, and *Ambaſſadours* were ſent, and *Nuncio*'s received, by none other Authority but the *Omnipotent Diſpenſing Power.*

The Declaration for *Liberty of Conſcience*, pretended a favourable Deſign, but was ſoon diſcovered to be all ſham; for Liberty and Infallibility being utterly inconſiſtent, it was quickly found out (even by thoſe they thought to have gain'd by it) notwithſtanding its ſpecious pretexts of Conſcience and Moderation, to be a trick to engage *Proteſtants*, whoſe ſtrength lies in their *Union*, into mutual *Quarrels* and *Contentions*; that the Contrivers might thereby the more ſucceſsfully have ruin'd us.

By theſe and ſuch like Methods, they vigorouſly proceeded, and thought themſelves ſo certain of Re-eſtabliſhing their *Apoſtolical Church*, that they ridicul'd our Religion, call'd us Hereticks to our Faces, and threatned us not only with the Writ *De Hæretico comburendo*, but to ſacrifice our *Bibles* to their Rage. And had they proſpered in their Counſels, as God might juſtly have permitted them for our Sins, this flouriſhing Kingdom had ſoon been turn'd into an *Aceldama*, a Field of Bloud, and the *Marian* Racks, Stakes and Gibbets would have been acted over again. I tremble to think what the *French and Iriſh Proteſtants* have ſuffered, and what we might have lookt for from Men of the ſame bloudy Principles here. I need not tell you, that Cruelty is one principal part of their Religion, & that *Tranſubſtantiation* has made

more Martyrs than the Ten Perſecutions. Hiſtories are ſo full of their Maſſacres and Murthers, that 'tis no *Hyperbole* to ſay, the Butcheries of *Chriſtians* have exceeded thoſe of *Pagan Rome*, and Chriſt's *Pretended Vicar* outdone the utmoſt Rage and Inhumanity of all the *Heathen Emperours*.

But this is not all; for, if they had ſucceeded according to their Hopes, or rather, Confidences: How had this Kingdom of *Chriſt* become the Kingdom of *Antichriſt*? How had the goodly *Vine* of the Reformation, which the *Lord of the Vine-yard had planted, made to take deep root in our Land*, pruned and cultivated, and *caus'd to ſpread out her Branches like the Cedars of Lebanon*, *been rooted up and devoured by the Italian Boars, and Wild-Beaſts* of *Doway* and St. *Omers*, Pſal. 80. 8, 9, 10, 13. In theſe very Houſes ſet apart for the true Worſhip of God, how ſhould we have ſeen the *Abomination of Deſolation ſtanding in the Holy Place!* How ſhould we have heard the *Legends* of Imaginary Saints read inſtead of the four *Evangeliſts*; have had the *Lyes* and *Fictions* of Idle Monks and Fryars impos'd upon us for *Goſpel-Verities*, and have been conſtrained (as far as in them lay) to go to Hell by an implicit Obedience!

King William *and Queen* Mary.

But for ever *Bleſſed be the Lord God of Iſrael who hath viſited and redeemed his People*, and ſent us, by his *Choſen Servants*, a *Deliverance*, which had in all the Circumſtances ſo eminently the *Divine Hand* in it, that I admire any, ſave Epicures and Romaniſts, ſhould deny it to be παρὰ Κυρίου, *The Lord's doing, and marvelous in our Eyes*, Pſal. 118. 23. If Phyſicians meeting with Diſtempers

ſtempers incureable by ordinary Medicines, are driven to acknowledge that there is τὸ θεῖον, *ſomething Divine in them:* and Politicians, from the Changes and Alterations in Common-wealths, are forc'd to confeſs, there is ſome *Superiour Cauſe* called *Fate* by *Machiavel* inſtead of *Providence*, which ſuperintends Humane Affairs: How can we but own the extraordinary Hand of God in our Revolution, wherein ſo many *Amazing Providences* concurr'd, that had not our Eyes been Spectators, and our Ears Hearers, our Reaſon would be ſilenc'd, and our Faith baffled?

H. Fordanus de eo quod in morbis eſt divinum. Conring. Epiſt. 29.

Diſput. *in Liv. l.* 2. *c.* 29.

If any thing can ſhake off our Lethargy, and work in us a through Reſentment of a Mercy, methinks it ſhould be this. Behold! Our Adverſaries confounded, and we preſerv'd; a Victory obtain'd without Fighting, and a vaſt Army defeated without *Garments roll'd in Bloud.* For it pleaſed God to come to us, as once to his Prophet *Elijah,* not in the *Great and ſtrong Wind that rent the Mountains, and brake the Rocks in pieces: nor in the Earth-quake, nor in the Fire, but in the ſtill ſmall Voice,* 1 Kings 19. 11, 12.

O wonderful work! the Pit that was digg'd, the Diggers are fallen into, the ſnare that was laid has catch'd the Fowlers; the Lion that ſtood open-mouth'd to devour, hath deſerted his Prey, and the *Babel*-Builders were confounded in their Work and Language in an inſtant. Thoſe ſuperſtitious Oratories, which the blind Devotion of *Four Years* erected, the irreſiſtable Zeal of *Four Weeks,* levelled with the ground. And the *Breaden God* who had taken poſſeſſion of thoſe Buildings, was ſo unable to protect his *Votaries,* that he could neither guard himſelf,

ſelf, nor make his eſcape without their Aſſiſtance, who gave him his *Divinity*.

And for their Great and Mighty Warlike Preparations, the Lord turned the Wiſdom of the Wiſe, as he did the *Counſel of Ahithophel, into Fooliſhneſs*, and dampt the Hearts of their Men of Courage, that *One ſeemed to chaſe a thouſand, and two to put ten thouſand to flight*, Deut. 32. 30.

Thus fell the *Popiſh Dagon*, before the *Proteſtant Ark*. Thus tumbled the *Walls of the Roman Jericho*, at the mighty ſounding of the *Goſpel-Trumpets*. And ſo *let all thine Enemies periſh, O Lord*: but for everbe the *Helper and Defender* of thy People.

III. Let us ſee *what preſent Supports*, the ſame *Merciful Providence*, that brought us hitherto, *doth afford us*.

As God was pleaſed to hear our Cries, and own our *Cauſe* at the *loweſt Ebb*; ſo doth he *notably* maintain and ſupport it. He brought us not out of an *Ægypt*, to deſtroy us in a *Wilderneſs*, but hath given us an aſſurance of enjoying the *Promiſed Land*. Though we have not his *Miraculous*, yet we have his *Gracious Preſence*, and inſtead of the *Cloudy and Fiery Pillars*, we have the *Glorious Light* of the *Goſpel* to conduct us. We have another *Moſes* too, who hath *Burnt* the *Molten Calf*, renewed the *Tables* of the *Law*, and reſtored us to the *Free Exerciſe* of our Religion.

Nay, is he not a publick ſpirited Prince, the *Repairer of the Breach, the Reſtorer of Paths to dwell in*, Iſaiah 58. 12. A *Joſiah* to deſtroy Idolatry, and a *Zerubbabel* to *build the Temple of the Lord*? Doth not his ſingular Zeal

to

to the Reform'd Religion ſufficiently appear, by what he hath already done, and is now doing for it? And is not his Moderation known unto all Men, I mean, to all unprejudic'd and diſintereſted Men? his Moderation in the Exerciſe of his Royal Power, ſhewing kindneſs even to the Unthankful, and in the abſolute Command of his Affections, keeping them always within the bounds of ſound Reaſon: But above all, his Moderation in Judgment about matters in Religion, too hotly managed on both ſides, by contending Proteſtants, to the diſturbance of the Church's Peace, and the Papiſt's Advantage. By which *Moderation* I do not underſtand ſome *low degree of Knowledge* or *Indifferency in Religion*, but a *Sober*, *Humble*, *Modeſt*, *and Charitable Judgment*, *not tenacious of Diſputable*, *and Problematical Conceptions*, *not cenſorious of others*, *but allowing a Latitude in thoſe things which are Matters*, Queſtionum non Fidei, *of Queſtions*, *and not of Faith.* And it is heartily to be wiſh'd, that the ſame Moderation were in all his Proteſtant Subjects, that we might live in an happy Union and Correſpondence, and our Religion be ſettled upon ſo ſure a Foundation, that there may be no danger of a Relapſe into the like Miſeries we were in) at any time hereafter. To further ſo good a Work, let us be as forward as the Children of *Iſrael* were, to build the Tabernacle, as they brought their *Bracelets*, *and their Ear-Rings*, *and Jewels of Gold*, Exod. 35. 22. So let us bring our Humility, Moderation, and Prayers.

See the Biſhop of *Norwich*'s Sermon upon *Phil.* 4. 5.

His Majeſties Declaration, Hague *Octob.* 10. 1688. *And Additional Declaration*, Octo. 24. 1688.

Be ſure, the Bleſſing of Heaven will attend our charitable Endeavours in this kind, for what the Apoſtle ſaith in

in another caſe, I may in the preſent, *He that in theſe things ſerveth Chriſt, is acceptable to God, and approved of Men*, Rom. 14. 18.

If we would but lay down our Prejudices, which we ſuck'd in with our Milk, as one not long ſince hath told the World, he did his Paſſive Obedience, and reſolvedly ſubmit to the impartial Arbitration of Scripture expounded by the Fathers of the firſt and pureſt Ages, a *Comprehenſion* would not be oppoſed, but promoted.

Late Biſhop of Chichester.

In thoſe things, which are ſaid to be *De Fide*, and abſolutely neceſſary to Salvation, we all agree; the difference moſtly lies in the Ritual and Diſciplinary part, wherein the mutual Condeſcenſion and Compliance of Us and our Brethren might render an Accordance eaſie.

But to return (if I may call this a Digreſſion) to the ſubject in hand, our Supports are as many as the Benefits we enjoy; upon which I might enlarge: but in a word, the unparallel'd Accompliſhments of our King, and Integrity of our Parliament, the ſteady Alliance of our Confederates, the general Quiet at Home, and wonderful Succeſs of our Arms Abroad, loudly proclaim the Divine Aſſiſtance, and certainly foretell a proſperous Futurity, if not prevented by our Impieties. For,

IV. From what God hath already manifeſted himſelf for us in, and the preſent ſupports he affords us, we have a fair proſpect of his Care and Protection of us for the time to come. There is all the probability imaginable of a glorious concluſion of a work ſo happily begun and carried on. *Ex perceptione præteritorum Munerum firma ſit expectatio futurorum, The receipt of former*

Bern. de Temp. 18.

former mercies is a firm ground for the expectation of future. We may argue either from

God's *Attributes*,
His *Promiſes*, or
The *Examples* of the Faithful.

1. From his *Attributes*, his Immutability aſſures us, he is the ſame God ſtill; his Compaſſion, that he will commiſerate us; and his Power and Fidelity, that he is able to perform, what his Wiſdom ſees fit for us, in as ample manner as before.

2. From his *Promiſes*; touching which, this Rule is to be obſerved, 'That being generally made to all, or 'particularly to ſome, they are equally 'applicable to any, in any condition, 'unto which they are ſuitable. For they all meet in 'Chriſt, as the ſeveral Lines of a Circumference do in the 'Center, and ſo are no otherwiſe diviſible to ſeveral Be-'lievers, than the Exigence of their particular Eſtates 'doth diverſify them, and ſo fit them for ſuch Promiſes, 'as now to others, or at other times to themſelves would 'be unſeaſonable. When therefore we meet with any Promiſe in Scripture which is parallel to our caſe, we may apply it to our ſelves, and it does as truly belong to us, as to whom it was made, if we are under equal Circumſtances, and Qualifications. For *whether things preſent, or things to come*, they all pertain to Believers, *becauſe they are Chriſt's, and Chriſt is God's*, 1 Cor. 3. 22, 23. Dr. *Reynolds* upon 2 *Cor.* 7. 1.

All our Title to the Promiſes depends upon our Covenant-Relation: Now the Covenant conſiſts of Mercies promiſed on God's part, and Duties commanded on ours, which are ſo inſeparably connected, that the latter muſt of neceſſity be done, to give us any rational inducements

to hope the former. 'For God doth not fulfill his Pro-
Dr. *Reynolds, ibid.* 'miſes in us only, but by us too; and 'thoſe things which in regard of his Word are his Pro-'miſes, are alſo in regard of his Command our Duties.

3. From the *Examples* of the Faithfull, who all along proceed upon this Topick, and have left their Experiences of God's Deliverances for Documents to us, we may draw the like comfortable inferences that they did. Thus when the *Iſraelites* were afraid of the *Giants of the Land*, *Moſes* encouraged them with this Argument, *Dread not, neither be afraid of them; the Lord your God which goeth before you, he ſhall fight for you, according to all that he did for you in Ægypt before your Eyes: And in the Wilderneſs, where thou haſt ſeen how the Lord thy God bare thee, as a man doth bear his Son, in all the way that ye went, until ye came into this Place*, Deut. 1. 29, 30. 31. And again, *I commanded Joſhua* (ſaith he) *at that time*, ſaying, *Thine eyes have ſeen all, that the Lord your God hath done unto theſe two Kings. So ſhall the Lord do unto all the Kingdoms whither thou paſſeſt, ye ſhall not fear them; for the Lord your God he ſhall fight for you*, Deut. 3. 21, 22. So *David* argued, when he was to fight *Goliah*, *The Lord that delivered me out of the Paw of the Lyon, and out of the Paw of the Bear, he will deliver me out of the hand of this Philiſtine*, 1 Sam. 17. 37. And ſo the Faithful in the Prophet, *Art not thou he, that didſt cut Rahab, and wound the Dragon? Art not thou he, that didſt dry the Sea, the waters of the great deep? that madeſt the depths of the Sea, a way for the ranſomed to paſs over? Therefore the redeemed of the Lord ſhall return, and come with ſinging unto Zion, and everlaſting joy ſhall be upon their head*, Iſa. 51. 9, 10, 11.

To theſe and the like Examples, which are written for our

our Learning, that we *through comfort of the Scriptures might have hope*, we may ſubjoyn our own Experience of God's goodneſs, whereof no Nation ever had more, and *which*, the Apoſtle ſaith, *worketh hope*, Rom. 5. 4. and learn from the Paſſages of God's Providence to our ſelves or others, to treaſure them up, that they may be for Rules and Precedents to us for after-times. Dr. *Reynolds* eod. loc.

Let us then, though we are too apt to doubtfulneſs and diffidence, look forward with Faith and Confidence, baniſhing all deſpairing and uncomfortable thoughts, to thoſe Halcion-days, that are coming on: And reſting intirely on him, who hath promiſed *not to turn away from his People to do them good*, that *he will Ordain* in his own good time that long wiſhed for *Peace*, in Church and Common-wealth, which ſeems to be a work reſerv'd for the *WORTHY PATRIOTS* of this Age; and unto which appears a general Inclination in Proteſtants of every denomination.

The uſes of this Diſcourſe may ſerve,

1. For *Reproof*.
2. For *Caution*, and
3. For *Encouragement*.

1. For *Reproof*, and that of *two ſorts* of Perſons,

The *Bigotted Papiſt*, and

The *Titulary Proteſtant*.

1. The *Bigotted Papiſt*, who obſtinately ſhuts his Eyes, and will not ſee the wonderful Hand of God in our Deliverance; who turns all into Ridicule, and chooſes rather to attribute his diſappointments, to *Croſs-Accidents*, *Perfidious Souldiers*, † *a Poyſon'd Nation*, *miſtaken Counſels* and the like, than to that Eternal Mercy, Wiſdom and Juſtice, which

† K. *James's* Let. to the E. of *F.*

deny'd ſucceſs to him, and gave it to us: Who continues in the Communion of that *Apoſtatical Church*, which God hath viſibly caſt off and forſaken, for her ſpiritual Adulteries and other deteſtable Crimes. Whereas he ſhould endeavour by Humiliation, Faſting and Prayer, to come to a right underſtanding of God in his Judgments, and his in them, that they are the fruits of Sin, and ſhould lead him to Repentance, and teach him Righteouſneſs.

Eccleſiam Romanam, &c. *Apoſtaticam eccleſiam vocamus.* Whitaker Controv. 2. q. 6. c. 1.

There is a twofold uſe of God's Judgments, the one ſenſual, and the other ſpiritual, the firſt is that which hardned Impenitents make of them, but the ſecond is appropriate to the truly Faithful. Theſe *hear the Rod, and who hath appointed it*, Mic. 6. 9. but they draw Judiciary upon their wilful Obduration. St. *Auguſtin* ſaith of *Pharaoh, Deus induravit per juſtum judicium, Pharao per Liberum Arbitrium. He hardned himſelf Voluntarily, and God Judicially*, Exod, 7. 13, & 10, 1, 20, 27. For God is often ſaid in Scripture to harden the Heart, but he doth it not by *infuſing* any *Evil Qualities*; but ſometimes by *forſaking* and not *hindering* the Sinner, and ſometimes by *delivering him over to vile affections and a reprobate Mind*, Rom. 1. 26, 28. This diſtinction is ſound, but the Blaſphemy of *Florinus*, and the Hereſy of *Pelagius* muſt be carefully avoided.

De Liber *Arbit. c.* 23.

It is one of the ſaddeſt Symptoms in the World, when the Sinner is not ſoftened under the mighty hand of God, but Anvile-like, grows harder under Blows, and a moſt infallible ſign that God will not deſiſt, but proceed in his Judgments againſt the Incorrigible, becauſe he will overcome when he judges, and for that reaſon, will judge

till

till he overcomes. If therefore the *Papiſt* will *ſtop his Ears*, & *cloſeh is Eyes, that he may neither hear with the one, nor ſee with the other*, his Reſolution is deſperate, and madneſs incureable; and God will leave him to himſelf, as he did *Ephraim*; becauſe *he is joyned to Idols, let him alone*, Hoſea 4. 17.

But as he is not *Spiritually* wrought upon, ſo neither is he to any degree of *Common Civility*; for he is ſo very ingrateful to thoſe that give him his Life, that were it in his Power, he would requite their Clemency with a barbarous Aſſaſſination. And this he gives us occaſion to believe not only by his unquiet deportment, and inveterate Rancour, which expreſſes it ſelf in *Groundleſs Calumnies*, *Falſe Reports*, *Seditious Libels*, *Bitter Invectives*, and *Perpetual Plotting* againſt the Government: But alſo by the avow'd Doctrines and Authentick Principles of his Church; for having implicitly reſign'd his Soul to the *Paternal Conduct* of thoſe Holy Fathers, the *Prieſts and Jeſuits*, our Sacramentally-ſworn Enemies, he is under a *Filial Obligation* to deſtroy us, as oft as thoſe Bleſſed Guides ſhall ſee it good for the Catholick-Cauſe.

2. The *Titulary Proteſtant* falls next under Reproof, and deſerves to be reprehended as publickly, as he privately attacks us. 'Tis true, he pretends to be of our Communion, but ſeeing his Actions do not anſwer his Pretences, he is in this particular worſe than the Papiſt, who is what he pretends. The Papiſt is our open Enemy, but he is our ſecret one, and his Wound, like that of a Friend, is of all the moſt deadly. He is angry with every thing that is done, becauſe not done after his Humour. The *Breaking* of the *Original Contract* ſmells too much in his Noſtrils of *Forty One*: The names of *Convention*

and

and *Parliament* go down with him like Chopt-Hay, and ſo cannot tell which to diſlike moſt, the *Taxes* or *Toleration*. He greatly admired the Penal Laws, becauſe they gave him Power to ſcourge when he pleaſed; but being Repealed, he crys, he is undone. He has a great many Fears upon him, but his chiefeſt is, that Ceremonies will be aboliſh'd, and the Cloak be equalized to the Surplice, for he dreads Presbytery more than Popery: But he will do well to conſider, that Ceremonies are in their *own nature Indifferent and Alterable*, that there is no Sanctity now in Veſtments, and that the Doctrine of the Church of *England* and the Aſſemblys Catechiſm, are not at ſuch Odds, but that they may meet together in a Friendly Union, were it not for his Pride, Intereſt, or Prejudice.

Preface to the Common Prayer-Book.

The Proteſtant Union.

His Notions of the *Divine Right of Monarchy, of the Supreme Power lodg'd ſolely in the Perſon of the King of an Unconditional Soveraign*, are proper enough for the *Grand Seignior's Plat-form*, but unfitly calculated for our *Meridian*; wherein the King, though God's Miniſter, is yet the People's Truſtee. His diſtinction of a King *De Facto* and *De Jure* is very good, if both Fact and Right be applied to *K.* WILLIAM and *Q.* MARY. But to grant them the poſſeſſion only, and give the Right to another, makes them to be nothing elſe but *Proſperous Uſurpers*, till he and his Faction can get ſtrength enough to *Depoſe* them. But having, by the conſent of Peers and People Aſſembled in Parliament, in which lies the

In Comitiis Parliamentariis poſita eſt omnis auguſtæ abſolutæque poteſtatis vis. Jus ſuccedendi in Regno præſcribunt. Smith *de Repub. Ang.* l. 2. c. 2.

Eſſence

Eſſence of our Conſtitution, receiv'd the Crown, *which purgeth all Defects*, the Right muſt be as unqueſtionably theirs as the Poſſeſſion is. His Diſcourſe of a Regency, by which he thought he could have ſalv'd his Old Oaths, is all Banter; for a Regent muſt have had all the Power, and the late King but the bare Title, and Allegiance muſt have been ſwōrn to the Regent, to aſſiſt and defend him in the Regency; ſo that if the late King ſhould, during the Regency, have raiſed an Army (as now) and fought by force to recover the Soveraign Power, were not the Subjects that ſwore Allegiance to the Regent, bound to aſſiſt him againſt the King? if they did not aſſiſt him, they were perjur'd; if they did, 'tis clear their former Oaths were laid aſide.

And here I cannot but by the way acquaint, though without any Deſign to Reflect upon, thoſe Reverend and Learned Gentlemen, who refuſe Taking of the New Oaths, that I fear, their Refuſal contributes too much to our Diſſettlement, and the Reſtrengthning the Papal Intereſt, which latter would certainly ſink, were it not thus collaterally ſupported; and that it is guilty of great Pride, and Uncharitableneſs, when they ſhall not only not quietly ſit down and enjoy their private Opinion to themſelves, but ſhall print it (under the Name of [*The Hiſtory of Paſſive Obedience.*] which has been requited with one of *Self Defence*) and oppoſe it to the publick Senſe of the Kingdom, and thereby condemn ſo many *Wiſe, Learned, Judicious and conſcientious Men*, both of the Clergy and Laity, that have taken the New Oaths, of *Lying and Perjury*, the moſt infamous Crimes that can be faſtned upon a Nation; and therefore I would entreat thoſe Gentlemen, either to a peaceable Acquieſcence

cence in their private Opinions, or ſubmit them to the united Judgment of the Kingdom. 'Tis confeſt we muſt *not follow a Multitude to do Evil*; but in our Caſe, wherein we have the Concurrence of *Wiſe, Learned, Holy, and Unbyaſs'd* Men, and the Thing enjoyn'd contains no *Moral Evil* in it, we may lawfully follow ſuch a Multitude: And as their own Mr. *Dodwell* affirms, *That the publick Intereſt is to be preferr'd before the private of any Perſon whatſoever*; ſo I ſhould be apt to ſuſpect my particular Sentiments, when they go apparently againſt Truth, Peace, and Charity.

Two Letters to Mr. Baxter, *p.* 216.

The Objections of theſe Gentlemen to the *preſent Eſtabliſhment*, have been ſo often and fully Anſwered by Others, that I ſhould but *actum agere put my ſelf to a needleſs trouble*, to offer any Solution of mine; yet ſeeing they forbear not to appear in a baffled Cauſe, and with repeated noiſe attempt to ſupply the Defects of Reaſon give me leave to ſet before you ſome of their Aſſertions, and then ſhew the invalidity of them.

Their Aſſertions may be reduced to theſe 4 Heads.

1. That *this Monarchy is Hereditary.*

2. That *the King is unaccountable to any humane Power.*

3. That *he is irreſiſtable and unoppoſeable.*

4. That *the Old Oaths of Allegiance and Supremacy are indiſſoluble.*

To the Firſt of theſe Aſſertions, that *this Monarchy is Hereditary*; it may be anſwered,

1. That *this Monarchy* is not a bare Inheritance, but an Inheritance accompanying an Office of Truſt; ſo that if a Man's

Brief Hiſtory of the Succeſſion, p. 18.

a Man's Defects render him uncapable of the Truſt, he alſo hath forfeited the Inheritance.

2. *This Monarchy* is an Inheritance ſettled by the Common Law of *England*. Now whatever Notions that Authour may have of the Common Law of *England*, ſome underſtand by it the Common conſent of *England*; and if ſo, what is ſettled by Common conſent, may be altered by it, becauſe the ſame, or an equal Power, may doubtleſs alter what it made. *Preface to* Jovian.

2. Their Second Aſſertion, That the *King is unaccountable to any humane Power*, is merely precarious; for *if he be limited in the uſe and exerciſe of his Power, by humane poſitive Laws*, either thoſe Laws can call him to an Account, or they do not *limit him*; for to be *unaccountable*, and yet to be under *legal Limitation, or Reſtraint*, are inconſiſtent. Jovian, *p.* 212, 209.

Again, The Authour of *Jovian* confeſſes, That the *King is a Soveraign doubly limited, by the Laws of God, and the Civil Laws of his Kingdom*; and then why not doubly accountable to God for breaking the Divine Laws, and to the Kingdom for tranſgreſſing the Civil? For if (as he quotes *Bracton*) the King be *ſub Lege, quia Lex facit Regem, under the Law, becauſe the Law makes the King*; doth it not follow that the King hath a Superiour, to wit, the Law? for that which makes muſt be Superiour to what is made; and ſo according to this Authour's Reaſoning, the *King is accountable*; and to be ſo, is no Injury to the Royal Authority; for as the *Fountain of an Aquæduct is more beneficial and uſefull to Mankind than a* *p.* 212. *ibid.* *p.* 210.

free flowing Spring: ſo a Limited Soveraign is more beneficial and ſalutary to the World, than the purely Arbitrary or Deſpotick.

Polit. 4. c. 10. This τὸ ἀνυπεύθυνον, or *Regal unaccountableneſs*, is an *Opinion cenſured* by *Ariſtotle* as *Tyrannical, and not to be endured in a Free-born Nation*: It has alſo been the almoſt conſtant practice of our noble Progenitors to aſſert their Rights, and account with their Kings for ſubverting the Legiſlature, and were never Condemn'd by any, but the Aſſerters of a *Compleat, Imperial, and Independent Sovereign.*

Jov. p. 208.

3. Their Third Aſſertion is, That the *King is irreſiſtable and unoppoſeable.* In Anſwering of this, I would by no means be thought to open a Gap to Rebellion, and expoſe Crowned Heads to the Danger of Mutinies and Inſurrections; no, I would have the King have all the Security that either the Law, or the Hearts and Hands of his Subjects can give him; for Government and Subjection are the *Ordinances of God*; and as by *him Kings reign*, and *Princes decree Juſtice*, ſo ought the People to Obey, not only *for wrath, but alſo for Conſcience ſake*: Yet there are many Caſes (as the Learned *Grotius* ſhews) wherein Reſiſtance is Lawfull: As when a King *Abdicates the Government*, or *Alienates the Kingdom*, or *makes War upon his People*, or *invades their Property*; and if we go to Scripture, we ſhall meet with divers Examples of Reſiſtance, and all uncondemn'd: Thus the People reſcued *Jonathan* from the Sword of *Saul*, who had ſworn to *put him to Death*: *For the*

p. 214.

De Jure Bell. & Pacis, l. 1. c. 4.

1 Sam. 14. 44, 45.

People

People ſaid unto Saul, ſhall Jonathan dye, who hath wrought this great Salvation in Iſrael? God forbid; as the Lord liveth, there ſhall not one hair of his Head fall to the ground; for he hath wrought with God this day. So the People reſcued Jonathan, that he dyed not. And *David's* Queſtion, *Will the Men of Keilah deliver me and my men into the hands of Saul?* implys, he would have defended that Place againſt him, if he could have been ſure of the Inhabitants. 1 Sam 23.12.

Was the Doctrine of *Non-reſiſtance* practiſed by *Elijah*, when he deſtroyed *Two Captains and their Companies, with Fire from Heaven*, which King *Ahaziah* ſent with Orders to bring him to him? the manner indeed was extraordinary, by Miracle; but the Matter, the *deſtroying the King's Meſſengers*, was as much done by his *voluntary Reſiſtance*, and the ſame as if the *Sword* had cut them off, Nor underſtood *Azariah* and the Fourſcore valiant Prieſts that were with him the modern Notion of *Paſſive Obedience*; for when *Uzziah the King went into the Temple to burn Incenſe*, 'tis ſaid, *they withſtood him*, and *bid him go out of the Temple*, and when he refuſed, they were ſo ignorant of *Uzziah's* being *irreſiſtable*, that *they thruſt him out thence.* 2 Kings, 1. 9, 10, 11, 12. 2 Chron. 26. 18, 20.

Nor doth the Goſpel deſtroy the great Principle of *Self-Preſervation*, but ſupport and encourage it; thoſe Places that enjoin Obedience to the *Higher Powers* condemn not *Self-Defence* from impending Ruine. Whilſt Chriſtianity was under Heathen Governours, and all the Laws of the Empire were againſt it, Chriſtians were obliged to the Duties of *Non-reſiſtance*, but ſince all the

Laws are made in Favour of our Religion, we may lawfully maintain it, againſt *Arbitrary Oppreſſions* and *Illegal Violence.*

4. Whereas they ſay, the *Old Oaths of Allegiance and Supremacy are indiſſoluble*, it is Anſwered, they were *Proteſtant Oaths*, and ought not to be expounded to the prejudice of the *Proteſtant Religion*: When therefore a Prince ſhall go about to ſubvert the *Proteſtant Religion*, which thoſe *Oaths* were deſign'd to preſerve, both the Matter it ſelf and formal Reaſon of the Obligation are taken away, and the *Oaths* ceaſe to be of Force.

The *Coronation-Oath* is made a meer Complement, when they tell us, it imports only a *Moral Obligation*; a mutual Stipulation is a tie upon both parties, and one would think, the *Prince's Oath* ſhould as much bind him to govern according to Law, as the *Oaths of the People* determine their ſubjection to the Government.

In all Contracts each party is conditionally oblig'd, and we are bound to him, on condition he be true to us. If then one party ſhall remain bound, when the other hath broken his Faith, Covenants are inſignificant, and yield no ſecurity at all.

If Kings could derive their Pedigrees in a Right Line from *Adam*, or produce a perſonal Commiſſion from Heaven, the forementiond Aſſertions might have ſome pretence, which now have none.

2. *We may be cautioned from hence, that ſeeing God is for us, not to prove Rebells, and by our Sins fight againſt him.* The extraordinary things he hath done for us, as they ſhould never be forgot; ſo the ſenſe of his preſent Protection ſhould engage us to Obedience. The *Iſraelites* were brought out of *Ægypt*, through a Wilderneſs into *Canaan*,

Canaan, by a *Mighty Hand, and ſtretched out Arm*, Pſal. 105. 45. but it was for this end, *That they might obſerve God's Statutes, & keep his Laws*, Joh. 5. 14. And our Saviour made the impotent Man whole, with an expreſs Charge *to ſin no more*. A ſerious Thought of what Mercies we have undeſervedly received, and what we may in all likelihood expect, ſhould be a double enforcement to Renovation of Life. The Riches of God's Goodneſs ſhould not *harden our Hearts*, but *lead us to Repentance*. Do we enjoy the *Free Exerciſe* of our *Religion*, whereof our Sins might have deprived us? Remember it is our duty to walk worthy of it, and to *Adorn it by an Holy Converſation*. Are our *Properties* ſecured to us beyond our Hopes? Let us then be content every one with his own, and not invade his Neighbours. Are our *Liberties and Immunities* reſtored? Let us enjoy them without an invidious look upon our Brethren, and grudging at that Freedom, which they as Fellow-Proteſtants ought to have in common with us. Do the *Bleſſings of Peace and Plenty* flow in upon us from every quarter of our Iſland? Let us not ſurfeit our ſelves with Fullneſs, by *making Proviſions for the Fleſh, to fulfill the Luſts thereof*. Let us live in Chriſtian Unity and Friendſhip in our reſpective Stations, and uſe our Plenty with Thankfulneſs and Moderation, with *Acts of readineſs to ſupply the Wants and Exigencies of the State*, and of *Charity to relieve the neceſſities of the Poor*: By the one ſhewing our ſelves *Loyal Subjects*, and by the other *Compaſſionate Samaritans*, by both *Good Chriſtians*. Let us *put on the Lord Jeſus Chriſt*, and honour his Precepts by dutifully conforming to his Example. Let us put on his Sobriety and Temperance, his Chaſtity and Purity, his Bowels and Mercy,

Mercy, his Meekneſs and Patience, in oppoſition to Riot and Drunkenneſs, to Chambering and Wantonneſs, to Strife and Envy, to Wrath and Anger. *Let the ſame Mind be in us*, which was in him; and for demonſtration thereof, let us *Love as Brethren*, *be Pitiful*, *be Courteous*; no longer wrangling about the Accidents, while we agree in the Subſtance of Divine Worſhip. 'Tis far more honourable for Chriſtians to be led by God's Goodneſs, than to be forc'd and driven by his ſeverity. The ſinning away his Graces and Mercies to us, does make them ſerve the more to incenſe his Juſtice. The greater Obligations he lays upon us, the heavier will be the Puniſhments of our Ingratitude. For, when *we ſhall be Evil*, *becauſe he is Good*, *ſin the more boldly* becauſe *his Grace doth abound*; he will repent him of his Kindneſs, and both haſten and aggravate our Deſolation.

There is a general Corruption and Degeneracy in our Morals, and that calls for a general Reformation and Amendment. The *Golden Scepter* of Mercy *is held forth* unto us, O that we would *draw near and touch it! The day of Salvation* is before us; O that we would *accept* and *embrace* it! *and underſtand*, *at leaſt in this our Day the things which belong unto our Peace*, *before they are hid from our Eyes.*

3. And laſtly, This diſcourſe may ſerve to *Animate all True Engliſh-men and Real Proteſtants*, *againſt the many Fears and Jealouſies*, *which are raiſed by Male-Contents.* There is a Generation of Men, that, not in imitation of our Saviour *go about*, *doing Good*; but like the envious Man, are every where ſowing their *Tares* among the *Good Seed:* Not doing the Office of *Evangeliſts*, *Paſtors*, *and Teachers*; but the miſerable Drudgery of *Seducers*, *deceiving*

deceiving and being deceived. How induſtriouſly do they labour to prevent that Union and Agreement, which (under God) is the only way to ſecure us againſt Domeſtick and Foreign Enemies? And to take the Well-affected off, (if it were poſſible) from their Loyalty to their *Preſent Majeſties*, how many hints do they give us of the *Dutch*, the *Taxes*, or *Presbyterians*, repreſenting our Condition, as much worſe, ſince our *Deliverance*? Nay, they would perſwade the World, that the whole deſign is to *ruine the Church, aggrandize themſelves, and enſlave us and our Poſterity.* But bleſſed be God, we are well aſſured of the contrary, and we know that theſe ſuggeſtions are the Artifices of Intriegueing Men, to diſquiet and unſettle us: Who, knowing that nothing can miſchief us but Diviſion, do what they can to hinder our Union. And therefore let us not be diſcouraged upon any account; but truſt ſtill to that *Gracious Providence*, which hath guarded us hitherto, both for our *preſent and future Safety*; living in an awful Obedience to the Laws of God, in a conſcientious ſubmiſſion to the Eſtabliſh'd Government, and in hearty Affection towards one another. And thus truſting and doing, *No Weapon formed againſt us ſhall proſper. For if God be for us, who can be againſt us?*

FINIS.